

AN ANSVVERE  
MADE BY ONE OF  
OVR BRETHREN, A SE-

cular Priest, now in prison, to a fraudulent  
Letter of M. *George Blackwels*, written to  
Cardinall *Casertane*, 1596, in  
commendation of the  
Iesuits in Eng-  
land.



Newly imprinted. 1602.

AN ANSWER  
MADE BY ONE OF  
OUR FRIENDS, A REO

collected and published by the  
author of the "Answers to Questions"

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## The Preface.



Here commend vnto you,  
(good Catholicke Reader)  
this Treatise following, pen-  
ned by a Catholick Priest, in  
answere of a letter written by  
*M. Blackwell*, about fīue years since, to Car-  
dinall *Caietane*. In which treatise, the authour  
amidst many of his griefes, a little to sollace  
himselfe, doth play with the said *M. Blackwel*;  
but vvith such modestie as well becommeth  
his calling, the vanitie and falshood of the  
partie he dealeth vvith, considered. Which  
two qualities, together vvith his rude pre-  
sumptuous Epistolizing to *Graces*, doe so  
anatomize the man, as I could not let him  
passe vncoated vvith a Preface, agreeing to  
the treatise: as not knowing, neither hauing  
euer been taught, to call a tree by any other  
name than a tree; a gull, a gull; a Coridon, a  
Coridon, *Et sic per omnes casus cum stulto-*

*rum plena sunt omnia.* I can say no more, but that of Iesuitisme there is too great plentie in England, the more is the pittie, and the greater is like to be our miserie. For as I hear say, *Tom Long* Carier is comming on his iorney (in the vvide vway to perdition) vwith Antichrist: and it is further reported, That the Iesuits, Puritanes, Iews, Turks, Mahometans, & others of that rable, striue for the supremacie, vvhich of them should first own him, to make him the great Muster-maister vnder *Damp-Sathanas*, in his dismall march to make the conquest ouer the kingdom of Iesus: which is the mark al these do shoot at.

Well, it is a strange case, that the Iesuits should bee such fellowes; but much more strange, that good *M. Blackwell* is become so rude ruricall courtly, insalutatie scrib-ling to princes: or rather *Cesar-like* take vp-  
on him vwith *Vene, vide, vici*, to send abrupt apostrophall congratulations to Cardinals: but most strange of all, is this, That a condensed multitude of *populorums*, vil not or cannot see vwood for trees; but vwill still call chalke, cheefe; beasts, men; moldhils, mountaines: and so backward againe, and all by  
con-



contraries. But seeing it is so, *Pian piano*,  
I haue here laid down before your eyes the  
*Crow Black well* suited in fables, set vpon a  
stake, in pale proper, pinyoned, as it were  
the while, vntill you may blazon the Cras  
croaking foule in her owne pure naturals.

And to complie a little more formally  
with the text, you shall (gentle Reader) vn-  
derstand, that this *Black-wel-mand-Statist* in  
comporting of Cardinals vvith vncourtly  
complements, was (as it seemeth) in such a  
sweuen vpon the suddain, of an odde cōcei-  
ted Monarchie, as he imagined himselfe to  
be Monos; though in very deed hee is but a  
Iesuits Spanified Monopolos; that is in plain  
English (abstract from all Hyperboles and  
Rhetoricall figures) the extortionall tythes  
and imposts, or rather the very dregs, or a  
grosse Chaos, *Rudis indigestaque moles, non  
bene iunctarum discordia semina rerum* of all  
the Iesuits Machiauelian drifts, Prothenian  
plots, and Catelinian countermined con-  
spiracies, for a conquest. Which vaine con-  
ceit of that matter in these men, is now  
made so apparent, as a very Ninnie cannot  
but perceiue it, and the blind tankerd-bea-  
rer, with helpe of his dogge and his bell,  
may

may smell it out at midnight. For otherwise why doe they of the Spanish faction gape so much after newes out of Ireland? Why doe they linger and dally off the time in the Low countries, without comming to any serious parle, or consent to make satisfaction for their misdeeds, and restitution of Priests and Princes good names, and other wrongs done by them? Why doe they band it out with Spanish souldiors at Kinsale and other places, new fleets still flocking afresh thither? yea, and giue it out in plaine tearmes both by vvord and vvriting, That they vvill neuer come to anie agreement, peace, and concord, vntill they heare an end of the Irish vvarres? Why should they bend all their vvits to these desperate traiterous courses, vnlesse their stratagemicall instigators, vnderstanding that M. *George Blackwell* is of late summoned to appeare vvhere he vvould not; they thereby saw their Arche readie to fall, and their Top-gallants in daunger to break their necks from off their loftie stand: the verie imaginarie opinion vvhereof, hath amated them with so desperat amazements; on the one side, their guiltie conscience tormenting them, for banding a bad cause; and

on

on the other side an enuious feare of a happy successe to the secular cleargie, in their appeale to the supreme Patriote of the Apostolick See, and mother citie; causing them in defence of the Catholick Roman church and Common-wealth of Christendome in generall, and of Englands little church Catholicke, and vveale publicke, in speciall: as that hereupon, and for and through their many other practises their heads are stuffed vvith so many quiddits, as they quarter and braue it out euery where (but especially beyond the seas) with the great hopes they haue of making England a Iaponian Island by conquest of Ireland, according to the old prophecie, *He that England will win, through Ireland he must come in.* What man, Ireland? Yea, I say Ireland. What, Ireland woon from her Maiestie? yea, and from *Teron* too? Tush man, it is a ieast. Well, a ieast it may be tearmed, in respect of the Iesuits fantastick assurance: but they goe about it in such sad earnest, as all the vvorld may now discern them to bee ranke traitours: and they so persuaue their fautors, as all the Iesuited faction stand so much vpon their puntoes, in hope of these Lucian towers, that they vvill neuer yeeld to the ap-

A

pellants

pellants (as some of thē haue already blabd  
it abroad) vntill Ireland be wholly theirs, or  
else all the poore Spaniards haue an Irish  
tricke plaied them in a triple turne betwixt  
their heads and their shoulders. But vwhat  
said I, will they be desperate? Yes verily, for  
they haue no other meanes in the vworld to  
feed their faction with, but the hope of Ire-  
land onely, as their case now stands. O huge!  
be these religious Iesuits? Well, well, I see all  
is not gold that glisters, nor all pure Saints  
that haue Puritanes faces: but, *esc.* and there  
leauing these martiall Iesuits to their pikes,  
let me returne my pen vpon good Maister  
George his Epistle to Cardinall *Caietane*; vpon  
which, according to the ensuing Com-  
mentarie, I haue made a Preface as you see,  
from point to point vnlacing it in forme  
following.

I haue deducted, or rather reduced, all  
the lines of this spruze *Black-well-beseene*-  
Oratours Letter, *gradatim*; not oblique, but  
direct, comformable to the Epistle it selfe:  
euen from the circumference thereof, to the  
centre: that by the exenterating of it, you  
may peruse and see (as it were in hearing the  
Anatomic lecture of this new Legifer, read  
vnto you, brought forth to be vncafed and  
bowelled.

bowelled before your eyes, in open sight) from vvhhat manner of braine and vaine the stately stile of this vvorthe *Ulysses* dooth proceed; as also the *Longum*, *Latum*, & *Profundum* of this tropicall Rhetoricians capacitie, and by consequent the *Quantum* of the whole *Compositum*, I meane good master *Blackwel* the protonotorious Arche of England. The *Longum* doth consist in this, *viz.* That he thinketh it long, long, long, & eue-ry minute a summers day long, vntill he be such another State, as to whom he writeth: the *Latum* is limited to this, *viz.* That al must thinke him worthy of so princely a dignitie, far and neere ouer the whole latitude of Albion; the *Profundum* is the ditch that *Thales* slid into by gazing too much vpon the stars: Into this ditch his admirators are suncke downe dead like stones, by staring on *Medusæes* head too too profoundly: and by consequent (as a man might say by meere chance) they there haue foud out the *Quantum* of the man, in, *O quanta est inscitia viro.*

But will you know the *Quantum* of the man indeed: or rather, his *Tantum* by his *Quantum*: or his *Tantillu* by his *Quantillum*: at a word, he is a *quilibet* to a Iesuits *quodlibet*, vvherein he doth so quadrate with them, as

*Tantum deest quantum est* : and so shall you see the *Tantillum* of his mind, in the *Tantum* of his fellow-like tearmes to so great a magnificall *Mecenas* and princely Prelate in the church, as is a Cardinall. And by inference of corolaries, himsele being no better than a Pewterers son, and but the Apostolick Notarie or Scriuener (of matters from England to Rome; or els, where the great Emperors, Parsons, *Creswel*, and other *Presbiter-Iohns* or great *Chams* or *Mogors* do sojourne & abide) besides his Priesthood, you shall onely find the Iesuits fauours extended towards him, to consist in this, *scil.* in erecting to his function a goodly new glorious-seeming Arche; vpon which they meane to set a stately Pyramis of *Pan*, with a dedication, not to that *Paxium* god (as I imagine) but to their owne popular societie with the Ariopagians inscription, *Ignoto deo*; or vvith this Imprese, *Sic pro Iesuitis*. And last of all, you may hereby see, the *Quantum* of the Iesuits pride; the *Quantillum* of the Archpriests vvit; and the *Quantunculum* of both their drifts, practises, and deuises. Now read on, and Iesus blesse you from Iesuits and Arches. Amen.



Reuerend Sir,



Letter of yours written 1596, to  
Cardinall *Caietane*, came not  
long since to my hands. At the  
writing of it, you were not so  
great a person as now you ac-  
count your selfe: a man might  
then haue ben acquainted with  
you vnder a couple of Capons:

Fellow and fellow-like you were that yeare, with as  
meane a man as my selfe. And therefore hauing  
something to talke with you of, concerning the sayd  
Letter; I will deale with you, as then you were, Mai-  
ster *George Blackwell*, a good ordinarie plaine Priest,  
and an English man. As for that great Monsignor,  
*Multarum literarum homo*, *Georgius Blackivellus Ar-*  
*chipresbiter Anglie*, & *Protonotarius Apostolicus*,  
borne in *Latium*, I will admire his shadow: It were  
facileledge no doubt, to inter-meddle with him, except  
it were to fall down before his footstoolle, and to wor-  
ship his excellencie. Marry for you, my old acquaint-  
tance, and fellow Priest, gentle maister *George Black-*  
*well*, if I may intreat you to forget your greatnes for a



time, and to remember with me, what you writ to the sayd Cardinall, I shall be much indebted vnto you. May it please you therefore now, to heare your selfe what you writ then.

B.

**L** *Et your amptitude pardon our iust greefe; we confesse surely, that it is a regall thing to heare euill, when thou doest well. We know notwithstanding (which is to be lamented) that verie great detriment may come to our progresse in the businesse of religion, by the sayned calumniationes of euill willers towards vs. Let it be lawfull therefore vnto vs, to stirre the hornes of the false accusation made against vs. For if it be sufficient to accuse, who shalbe innocent?*

P.

It seemed strange to me, when I saw so loftie a stile, to so great a Cardinall, subscribed with your name. You and I might haue written our hartie commendations to our friends in England, for some releefe, and neuer troubled our heads with the cogitation of so worthie prelates. But I see, that euery man falleth out according to his owne mould. It should seeme, that my father was of kinred to some Plummer, who dealt but with lead: that is a heauie mettall, and yeeldeth but little sound, which maketh me so heauie headed. But your father was indeed a Pewterer by Newgate in London, a man of an honest occupation, it is most true, but not the best neighbour to dwell by. Now (as it is commonly said) That he is a loud speaker, who is brought



brought vp in a Mill; so may it bee affirmed of you, that being nourished in such an vnpleasing dinne, no meruaile if remoter places ring of you. It may bee said, That this scornfull jesting becommeth not a priest, and I would confesse it (were it not for some circumstances) to bee true. But wormes when they are troden on, will looke backe; loosers (we say) may haue their words; and it is not amisse to put sometimes a Peacocke in minde of his feet.

Your Letter soundeth better in Latine, than as it is in English. I found it translated to my hands, and I ought you not so much seruice, as to amend it. I suppose the Translatour tyed himselfe to your words, least you should haue charged him to haue peruerthed your meaning: For a verie small occasion, (as the world goeth with you) will put you into a chafe. You begin your Letter with some maiestie: *Iusto dolori nostro: Pardon our iust greefe*. Whose greefe I pray you? yours and the Iesuites? or your owne alone? or ours the secular Priests, and yours together? If you meant the first, you were partiall; if the second, you shewed your arrogancie; if the third, you did vs great injurie. For the reports you dislike of, they were made by some of our selues, and will be justified against you, or any Iesuiticall Proctor whosoeuer. It was but a bad, and a sawcie part of you, to make your selfe our Proctor, before we entertained you: such dealing in Westminster hall, deserueth sometimes the casting ouer barre.

*Regium est: It is a Regall thing or accident* (you say) *to heare euill when thou doest well*. A platter for a pewterers Son to talke of: Must you be meddling with kingly prouerbs? was it not conuenient to tell you of  
your

your parentage ? How like a Prince you proceede in your matters ? The saying we acknowledge to be true, and fit for Kings, when they see cause : but if the Iesuites may haue their willes, and shall be suffered to goe on forward as they haue begun, they will altogether turne it top-side-turuey. For the King that pleaseth them, and serueth their turnes, bee hee neuer so wicked, they will make him a Saint ; whereas another, if he crosse them, let him bee as religious and sincere as the Pope himselfe, they will make him a *Lutheran*. So as alreadie, by the rules of Iesuitisme (which tend to blood, and confusion, wheresoeuer they come) Kings that doe worst in following their designements, must bee most commended ; and the rest are to bee flaudred, murdered, and assailed with violent hands by their owne subiects, for neglecting, or discountenancing of their right worshipfull Maisterhips. *No- uimus, We know, quod est dolendum, which is lamentable.* If you had here broken off your sentence, you had done well. It is great folly to put a sworde in a mad mans hand. Better had it been, that you had neuer been borne, and so haue knowne nothing ; than to haue employed your wit, and pen, as you haue done. The Reports made in Rome against the Iesuites are true, and no calumniation. No man liuing (to speak for my selfe) was more greened (as I thinke) with their insolencies amongst vs : and where should we haue complayned with lesse offence, than in Rome ? If wee had been better regarded, when some of vs complayned there ; the great mischiefes which since haue ensued, had been preuented. The detriment therefore that you mention, is wholly to bee ascribed to you, and to such like Parasites ; who in hope of preferment haue

haue sold your selues, as bond-slaves to the Iesuites,,  
and by fostering them in their follies, and applauding  
to their enterprizes (be they neuer so vile, and vn-  
priest-like) haue set them so agogge, as they are rea-  
die to burst with pride. It is true that you say: *Si accu-  
sare: If it be sufficient to accuse, who shall be innocent?*  
But by your leaue it is as true, that if all lewd persons  
(such as our English Iesuites are) shall euer meet with  
such a consciencelesse Proctor, as you your selfe haue  
been to them, what wicked men should be punished?

B.

*There are (as I heare) little aquall, or altogether igno-  
rant esteemers of our matters, who haue not gently  
whetted the edge of their wit, and stile, and the sharp-  
nesse of their voice against vs.*

P.

*Sunt vs audio: There are (as I heare,) God blesse vs*  
from all Bugs. What man, as you heare? Why, durst  
any man report that, which might bee offensive to  
your great cares? Alacke, alacke, I *per se* I doe  
heare. There are (as I heare.) Good Sir, things will  
be whispered of (as you know) in any family, some-  
times amongst the seruants, before they can come  
to their masters cares. They were much too blame,  
that did not acquaint you at home with their com-  
plaints: but that you should bee driven to write to a  
Cardinall vpon heare-say. And yet to see, how all  
things sort themselves for your reputation. For  
whence must this your intelligence come? forsooth

B

from

from Rome. Who doth not presently then admire the man, that is daily fed with occurrents from Rome? But yet Master *Blackwell*, out of question your phraſe of ſpeech was much too blunt. The world now adayes aboundeth with more Italian, and courtly ſpeeches than theſe are (as I heare) to ſo eminent a perſon in the Court of Rome. Indeed, I am ſorie to heare your ſimplicities, I had almoſt ſayd your folly. It might haue become wel inough a man of your ſtate, then, to haue written after this, or ſuch like a manner: It may pleaſe your excellencie to giue mee leaue, a poore ſimple Prieſt to ſhew my ſmal diſcretion in preſuming to ſignifie vnto one of your high place in the Church, that there are news in England, of a report made in Rome. *Sunt vt audio*: There are as I heare. A ſtyle for King *Phillip* (while he liued) to ſuch a Cardinall.

But what is it that you heard? Forſooth: *parum equi*, *Men of little equitie*, or at the leaſt ignorant of our affaires. Name them Sir, if it may ſtand with your good diſcretion: or if you will not, yet this I can ſay for them, that if you know them, you are not ignorant, that they are men euerie way as learned, and honeſt, as your ſelfe; and at the time, when you writ this Letter, by ſome degrees, in age, in paines, in ſufferinges, and in many other reſpects, much your betters: and ſuch as through their graue and great experience, both at home and abroad, did vnderſtand the affaires amongeſt vs heere, much more thoroughly than you could poſſibly doe, liuing in ſuch priuat fort, as then you did. You did them therefore great iniurie in writing ſo of them; as if they had been men void both of conſcience and conſideration. There is a certaine ſaying, auoyd it as you can: *abominatio eſt*

*est Domino, labia mendacia.*

But what did these simple light fellowes? Tell vs Master *Blackwel*, without any allusion to a whetstone, the fittest reward that I would afford you for this your Letter. *Exacuerunt*: They did thoroughly whet the edge of their wit, and style, and the sharpnesse of their voice against vs. Well, by the way whilest you played in this sort like a iolly Warriour, with your Martiall metaphores, you remembered the instrument that men sharpen their tooles with. You are much beholding vnto me, Master *Blackwell*, that I am disposed to be merrie with you, but in this sort. For I could trace you by the hot sent of your bitter gall, and malice, or rather indeed of your folly, through a certaine Psalm, where the spirit of God that cannot erre, (speaking of the wicked, and of their hatred against the godly) telleth vs, That they whet their tongues as if they were swords, and shoot bitter words for their arrowes. Such translations, and insinuations, from a man of your corruptions, thereby to guerd at your brethren, (who I dare sweare for them, neuer thought vpon you, when they complained in Rome of the Iesuites) become you not assuredly, good Master *Blackwell*. But still it sticketh in my teeth, that you say against vs: did any of vs that were secular Priests write against our selues? or will you seperat your selfe from vs, and become a Iesuit? If I could haue conceived by your Letter, that some heretiques had written to Rome of purpose to haue slandered vs all, whether Priests, or Iesuites; your wordes had been verie well mustered together, and might haue marched on for me, like verie tall Souldiers. But there being no such matter I would be right glad to vnderstand, how farre

the word (vs) extendeth it selfe.

B.

*They say (but rashly) that we Priests in England are tossed with diuers dissentions amongst our selues, and with the Fathers of the Societie of Iesus: and that more freely in lying they might wander, they report the sayd Fathers to seeke no other thing almost amongst vs, than how by the contempt of the rest of the Priests, greater authoritie & dominion in the Cleargie might daily grow vnto them. A heauie accusation, but most full of falshood, and therefore (as I trust) it will be silent, being ouercome with this my testimonie, although verie slender. I, hedged with the diuine mercie, haue now fulfilled more than 20 yeeres in the cure of soules amongst vs English men, and in preaching the Catholike Romane truth: and hetherio I remember not any dissention amongst vs, the breath whereof did at any time a little more greuously mooue vs. Men surely we are, compassed with many infirmities: but (praise be to God) in so great a course of most wicked time, we haue been so couered with diuine grace, that nothing (that I know) hath hapned which at any time hath cast vs from the state of mutuall peace, and brotherly concord.*

P.

*Deinde expergiscebar.* And then I awaked. A man might dreame as here you write Master Blackwell: because for the most part dreames goe (as they say) by contraries. But for a Catholike priest broad-  
waking

waking to write in this sort to a Cardinal, & to Rome,  
the citie of God, it is most abhominable. Is all your  
whetting come to this? If in so many materiall points  
as here you haue touched, any one had been true, I  
could haue borne with you more willingly: but all of  
them being so notoriously false, I blush on your be-  
halfe to consider your impudencie. First therefore,  
whereas you say in such generall tearmes, That some  
of vs, that bee secular Priests (for I cannot see how  
you can meane any other) men ignorant of the state  
of things here, haue affirmed; that wee (the secular  
Priests in England) are at warres amongst our selues:  
I dare be bold to say it, that you write therein vnruly.  
I am somewhat better acquainted with this matter,  
than many of my Brethren, being peraduenture my  
selfe then in Rome; or knowing at the least, whom you  
did then ayme at. If any did so write or report, as here  
you affirme, hee was either a Iesuit, or such another  
hyreling as your selfe, suborned by the Iesuits to write  
in that maner, of purpose to work their designments,  
against our credits, vterly to subuert vs. Of which  
kind of persons, we hold this opinion, That they haue  
separated themselues from vs, and continuing in their  
Iesuitisme, are no right secular Priests, but Mongrels  
betwixt both, and therefore to be no better esteemed,  
or beleeued in their speeches, than the veriest Iesuit a-  
mongst vs. Againe, if you meane by your words,  
*Sed temerè aiunt, They speake rashly &c.* that there  
was then no contention at all amongst sundry of vs,  
that were Priests imprisoned then; that is also most  
false. For you know the stirres that were then at *Wif-  
bich* (few men better) amongst the secular Priests, for  
the setting vp of a certain Geneva platforme, tearmed



an *Agensage*. So that, if any of vs about that time did write to Rome, how the Iesuits laboured to set some of vs together by the eares, amongst our selues for their aduantage; hee writ therein most truly, and you haue not any sparke of grace left in you, if you denie it.

Furthermore, in that you denie, that wee the secular Priests were then at a iarre with the Iesuits, you are therein so false, as I want a fit word to taxe you for it. Had not Master *Garnet*, and Master *Weston* attempted then to haue brought all our necks vnder their yokes? Did they not tell vs plainly, that they saw no reason, why the Iesuits in England, should not aswell rule vs all here, as the Iesuits in *Italy* did rule the English Seminarie in Rome? Were there not most untrue reports made by them against vs, of purpose to withdraw all the Catholikes hearts from vs? Was ther not in this our contention, great partaking, some holding with vs, and some with the Iesuits? You know it full well, and thrust your selfe as a stickler amongst vs, with great hypocrisie God he knoweth. Whereas therefore you further say, that the Fathers sought not to bring vs secular Priests into contempt, whereby they might beare all the sway ouer vs, and that for 20 yeeres, you knew of no such contention amongst vs, Priests with priests, or Priests with Iesuits, as tended to the breach either of peace, or concord: you are in danger to become one of his crue, who is tearmed by the Apostle, to be the father of all lyes. *Hominēs sumus*, We are men you say: but you might herein more truly say, *Damones sumus*, we are Diuels; vnderstanding your selfe and them that set you to this shamefull worke. I protest before God, that I was at  
the



the writing hereof, in a kind of agonie, to thinke that  
euer a Catholike Priest of my reputation, should dare  
to write in this impudent maner. Why Master *Black-*  
*well*, how commeth this to passe? If men saw you not,  
yet God you know is not ignorant of this Machia-  
velisme. Shake hands therefore with Iesuitisme, re-  
pent you of these courses, and returne againe vnto vs.  
You were not wont, (when you and I were first ac-  
quainted) to be so inmodest. Let me obtaine of you  
for our old acquaintance, Master *Blackwell*, to tell me  
here this one thing: With what face durst you write,  
that you hoped the sayd accusation of the Iesuits in-  
solent pride, in seeking dominion ouer vs, would for  
euer be dashed hereafter, as conquered and suppres-  
sed, *no valde exiguo testimonio, By your verie slender te-*  
*stimonie?* Or if your face was hard enough: what said  
your conscience? Or if that were feared, where was  
your wit, learning, judgement & common sense, were  
they all gone a wooll-gathering: you might haue re-  
membred, that you your selfe did tax them, for see-  
king dominion ouer their brethren at *Wisbich*. But a  
man puffed vp with pride, hath no vnderstanding: but  
is become like a beast of the field. Your testimony?  
If the Cardinall had knowne you indeed, as we doe,  
hee would not haue esteemed your testimonie worth  
two chips.

B.

*As touching the other part of the Accusation, which is  
built vp more iniuriously, against the reuerend Fa-  
thers of the Societie of Iesus: that surely will most easi-  
ly shrinke, being pressed with it own waight of falshood.*

So farre absent are those godly Fathers, from all appetite of Dominion, that they have fashioned vnto vs, an example in euerie place, of notorious humilitie, gentlenes, patience, pietie, and charitie.

P.

*A malo in peius* : Worse and worse. *Sed sicum capiti* : You expected a figge. You are a man of some good parts Master Blackwell ; your reading, writing, and memorie, are all three commendable ; but otherwise you are a simple man, easilie led, soone abused, and somewhat vaine. Your experience is small, your judgement slender, your prouidence lesse, and your discretion almost none at all. A fitter man in England, could not easilie haue ben found of our calling, to haue serued the Iesuits turnes. Sometimes they lift vp their eyes, and then againe, bowe downe their heads like a bulrush : in company they will in no sort (without much intreatie) assume vnto them any precedencie : their words are milde, they will hardly in shew be prouoked to anger, their speeches amongst strangers are all of mortification, and brotherly compassion, one would thinke they meant to flye vp presently into heauen ; and straight way you (poore soule) wonder at their humilitie, admire their gentlenes, are rauished with their patience, & account them Saints, or rather demy-gods : and this is not your case alone. But this I will say of them, and for your instruction : when they crouch most, & pretend the greatest lowlynes that may be, are senceles of iniuries, retorne no hard words, & what else you list ; yet let any man take place about them contrarie to their good likings, crosse them in any of their enterprises, or any way offend

send them: they will neuer forget it, nor euer trust him, there is no reconciliation to bee had with them, but reuenged they will be vpon him, if euer he come into their hands; as being a man that doth not respect with such dutie as hee ought, *bonum societatis*, The good of their societie.

Such a Pharisaicall generation of hypocrites, as our English Iesuits are, were neuer hatched in the world (I thinke) since the old Iewish Pharisees were extinguished. You were therefore much to blame, (Master *Blackwell*) to extoll them in this sort for those vertues, which are as farre from them, as you were then, from any ordinarie discretion. Besides, (if I might examine you) with what one Iesuit in England had you then any intire acquaintance? you cannot easily name the man I am perswaded. For your disposition is not for their more inward frendship, other wise than according to their skill, they know how to vse men of your sort, and qualities, to work that which they themselues doe ayme at. Againe, it might haue been some motiue to you, either to haue been more sparing in the commendation of them, or altogether silent; considering that you cannot be ignorant, how odious the Iesuits are to all the rest of the Cleargie, & other religious orders, for the most part throughout all Christendome. And concerning the verie spirit and life of all our English Iesuits, Master *Parsons*: was any of your sort in England more greued with his first comming hether 1580, than your selfe; accounting him a man defamed by his behauiour in *Oxford*, and his expulsion thence? Aske any Iesuit in England, whether he thinke, himselfe a more complete man for humilitie, gentlenes, patience, godly-

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nesse,

nesse, & charitie than Master *Parsons*: and I warrant you, he will giue you a low beck, and with his eyes & hands lift vp to heauen, yeld by many degrees to that worthies perfection. And then remember I pray you, good Master *Blackwell*, the old saying; *Calum non animum mutant, qui trans mare currunt*. If Maister *Parsons* bee the best of that crue, then assuredly bad is the best. And howsoeuer now you flourish for a time, through his good fauour, yet when hee shall know, what once you thought, and spake of him, since hee was a Iesuit, downe you must as fast, if he himselfe can keepe his owne footing. Although indeed he neuer preferred you to your high estate for any other true cause, than that knowing your weaknes, hee was sure you would bee at his commaundement: so as the preferring of you to your Archpresbiteriship, was in effect, as if hee had preferred a Iesuit. But yet downe you must. If the waight of your owne folly break not your own neck, by the insolent abusing of your place, yet the blasphemie, which you haue vied against him, will neuer be forgiven.

B.

*Surely we should bee verie vnthankfull, if wee should not prosecute them with honour, as our Fathers; embrace them with loue, as our friends; worship them with dutie, as beneficiall; imitate them by studie, as Masters; acknowledge them with affection of godlynesse, as the chiefe helpers; and most fierce defenders of the health of our Countrey, and of the Church tossed with vs by diners tempests.*

*Mentium-*

*Mentiuntur multa Cantores.* If I had not knowne your parentage & bringing vp, I should haue gessed by this your Letter, that you had ben apprentice with some of our common fidlers, that haue certain old & long songs in commendation of Flodden field, and *Cutty Musgraue*; what noble fellows were then in those dayes, and how they fought in blood vp to the knees. All shame to the Diuell, Maister *Blackwell*, of proud wretches, you will make them mad men, and prooue your selfe no better in the end, if you hold on this course. Our Fathers; our Friends; our Benefactors; our Maisters; louers of their Countrey, and cheefe Bulwarks of the Catholike faith? Fathers of mischief, friends to themselues, benefactors to seditious persons, Masters of Machiauelisme, Traitors to England, and to their Prince: & the chiefe impediments, wherby I am perswaded, that both the common cause of Religion, and of all that truly seeke the promoting of it, are so hatefull and odious to the present State. Some of vs (to say nothing of my selfe) are all their ancients, and were spirituall Fathers of many ghostly children, before their name was knowne in England: they thrust their sickles into our haruest, & haue reaped where they neuer sowed. And the brood which since they haue hatched, I feare will proue too monstrous, if it proceed to a head. And for their friendship towards vs: we may say with the Poet, That they loue vs so derely as they cannot endure vs. They haue sought to cast vs out of the dores, wheresoeuer they haue found vs placed: we haue nothing (forsooth) in vs, worthy to be accounted of; the spirit of guiding of

soules is gone from vs to them. They laugh vs to  
scoorne, and doe set vp their puppets, to giue vs *Three*  
*farewells*. Call you this frendship, louing Maister  
*Blackwell*? Assure your selfe, if wee bee driuen to bid  
England farewell(as they by their farewells to vs would  
haue it)you may shortly after bid your Country fare-  
well, the Catholike faith, and all your comfort fare-  
well, farewell. Of their bountie towards vs, you shall  
heare anone. But they are you saie, our Masters.  
Wherein Master *Blackwell*? I praie you peruse Ma-  
ster *Charles Pagets* booke against *Fa. Pa. sons*, & there  
you shall find the rules of their schoole: such (I am  
sure)as neuer came out of Gods sanctuary. If dissimu-  
lation, lying, perjurie, disguised with equiuocations,  
deprauing of Princeſs, instigations to Rebellion, stir-  
ring vp of subiects against their Soueraigns, extolling  
of the people to lewd purposes, oppositions against  
lawfull authoritie, and many such prodigious mon-  
sters be good Diuinitie, and agreeable to the Catho-  
like faith: (as they are wicked wretches that affirme it)  
then honour them, worship them, imitate them, let  
them be your Masters, & do what you will with them.  
But yet I tell you plainly Master *Blackwell*, if you bee  
one of their schollers, and seasoned with these docu-  
ments; I wish with all my heart, that you were honest-  
ly in your graue. And where you tell the Cardinall  
of their loue to our Country; except you meane such  
loue, as Puttocks haue to their prey, wee vnderstand  
you not. Haue those men loue to their Countrey,  
that for many yeeres haue sought the viter subuersi-  
on of it? What rebellions, inuasions, secret com-  
plots of murder, and most barbarous crueltie, haue  
ben executed or attempted since her Maiesties raig



almost, whereof the Iesuits haue not been the chiefe instigators? Their books and writings doe partly testifie it, the Kingdome knoweth it, & we poore Priests (that doe most condemne all such Iesuiticall designments) doe most feelee the smart of it. It is true that some of our Iesuits are commendably learned, but name the man in England, and joine Master *Parsons*, and all the English Iesuits, either in Rome, or Europe with them, and yet I dare be bold to match them with some of our number, that be no Iesuits, nor any way Iesuited. I will not thinke or say, but that they haue a good intent, to aduance the Catholike sayth: but surely they take a wrong course; nay a most prophane and heathenish course, or rather a more prophane and wicked course, than euer the heathen approoued or liked of. And therefore being perswaded that God will neuer blesse it, I wish they would leaue it; & that you, Master *Blackwel*, should either professe your selfe a Iesuit, that wee might account of you accordingly: or else renounce Iesuitisme (as I sayd before) and become in your doctrine, and practise, a right secular Priest, that we may conceiue some little better hope of you. But *Perge mentiri*, tell on your tale.

B.

*They that discommend them, know neither themselves, nor them. For who are they amongst vs, which helpe priests comming from beyond the seas, but the Fathers of the societie of Iesus? Being cast without the doores, by them they are receiued: being in ragged apparell, by them they are cloathed commodiously, and trickly: wanting both meat, and drinke, and money, by them they are upheld: and not knowing where to remaine,*

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(because

(because they are strangers) they haue from them horses, and other things necessarie for their iourney, most readily prepared, and places also most prudently appointed, where, in recovering the lapsed, in confirming of Catholikes, and in spreading abroad the worship of God, they may labour laudably.

P.

As it is sayd in the Schooles, That one absurditie graunted a number will follow; so it falleth out with you, M. Blackwell; one vnttruth begetteth another. That which is false, you affirme to be true: and that which is true, you say it is false. You might remember who pronounceth a Voe against euerie one, that shall call good, euill; and euill, good; light, darknesse; or darknesse, light. It is a great offence to slander any man, be he neuer so euill: and you know the flatterer, is likewise verie detestable in Gods sight. *Vir impius latet amicum suum, & ducit eum per viam non bonam*. A wicked man doth flatter his friend, & draweth him along in the way that is not good. Voe be to them (sayth the Prophet) that sow pillowes vnder mens elbowes: which place St. Gregorie applyeth vnto flatterers, and addeth this rule: *Nihil est quod tam facile corrumpit mentem, quam adulatio*. There is nothing that doth so easilie corrupt a mans mind, as flatterie. And it is tearmed by another, the Nurse of Sathans children. I know you can say these, and many other sentences by heart: but you should not wilfully oppose your practise against them. For therein you hurt the Iesuits, by increasung their pride. You abused the Cardinall; and your end (for ought wee coniecture) was either malice, or gaine, or both.

That



That which you write of their liberalitie, is little truer than the rest, concerning their former vertues. You are not ignorant, that by our meanes these fellows had their first credit here: and that now they haue so supplant vs, as all contributions and almes commeth into their hands, to be distributed amongst vs at their discretions. Now (say you) when any Priests come from beyond the seas, who doe receiue them, cloath them, hyre them horses, prouide them places to remaine in, but the Iesuits? whereas indeed, they are but collectors (as I may tearme them) or deacons, that carie the purses of charitable Catholikes, to our vses: and if they should not so dispose of these goods, they were no better than theeues and robbers. Vnto the mercifull Catholikes therefore, of right this commendation is to be ascribed. Their almes maintaine vs: and we doubt not, but God will repay all into their bosomes againe, with a most joyfull increase, and blessed reward. You deale therefore with our true benefactors indeed, as if the bountie of a great house-keeper, should be attributed to his Steward, who dispenseth his Masters goods, but as he is directed. Nay wee wish with all our hearts, that the Iesuits dealt no worse with our sayd deere friends, or rather (through their goodnes) with vs. For besides that the bestowing of other mens almes, is made an argument of their singular liberality, & the contributors are neuer mentioned: the truth is, that they deceiue both them & vs. For notwithstanding all that here you say of them: that which they doe is performed verie beggerly, except it be to one of their owne societie, or vpon such a Parasite, as you are, that is made an instrument to set forward some of their deuices. The chiefe part of  
the

the liberalitie and bountie, that is bestowed for our  
vses, is either sent beyond the seas, to make friends for  
the better maintenance of their tyrannie, and ambition  
here amongst vs : or spent vpon themselves, some  
one of them bestowing more vpon himselfe, and his  
seruants in one yeere, than would serue twentie of vs  
poore men, either in prison, or at libertie. And tou-  
ching the placing of such as come ouer, they do ther-  
in but their duties, part of the said contribution being  
committed vnto them for that purpose. Howbeit for  
ought I see, they rather trouble themselues with dis-  
placing of good men (as it is before expressed) than  
otherwise. For be he neuer so graue, honest, and re-  
ligious a man ; placed alreadie with any Catholike,  
yet if he will not depend vpon the Iesuits, he must be  
gone, if they may haue their wils. Some false accusa-  
tion or other must be deuised against him ; either he  
wanteth pollicie, or zeale, or learning, or certaine il-  
luminations, or something is amisse, that another  
(peraduenture a verie silly man God knoweth) must  
haue his place, and all is well, if he haue a relation (as  
they tearme it) to the holy Fathers. You may knowe  
(Master *Blackwell*) by some circumstances, that I were  
able, if I were disposed, to giue you some examples  
hereof. And for your wise axiome following (that  
justifieth Master *Charles Pagets* report of the Iesuits)  
the Vicar of Saint Fooles (as the merrie saying is)  
be your ghostly Father. Must you at vnawares be-  
wray their secrets ? Master *Paget* telleth vs, that they  
labour chiefly, to beat this ground into the heads of  
their disciples, and such as will belecue them, That  
whosoeuer disliketh, & opposeth himselfe to *Fa. Par-  
sons*, and his societie, is to bee elchewed, as a man in-  
clining

clining to Lutheranism, and no sound Catholike.  
And now it pleaseth you to say in effect, as much your  
selfe. *Qui illis detraxerunt, nec seipsos, nec illos norunt.*  
Hee that discommendeth them, doth neither know  
them, nor himselfe. If your rule will hold backward,  
what a man are you, M. Blackwell? we haue then the  
sage, and great wise person, that knoweth himselfe;  
for you can well commend them. But in good sooth  
Sir, are you perswaded that none, which haue blamed  
and reprocued the Iesuits, did know them? What say  
you by Card. *Alane*, and by the Bishop of Cassane?  
Did neither of these two worthy persons, know either  
them, or themselves? Surely the one was much grie-  
ued, that euer the Iesuits came into England; and the  
other (as some of you say) that euer they obtained the  
Rectorship of the English Seminarie in Rome: & this  
was not for their vertues, as I suppose. To put you in  
mind of the Vniuersitie of Paris, will litle auaille, your  
own graue censure is able to ouer-weigh two or three  
such witnesses. Surely you blest your selfe well that  
morning, and rise vp vpon your right side, when first  
you knew the Iesuits: they haue made you now, so ab-  
solute a person. They know you, and you know them:  
you commend them, and they commend you: here  
is, Claw me, and I will claw thee: *virum vir*: men con-  
federate together, by facing and falshood, to aduance  
themselves, and oppresse their brethren.

B.

*Neither is their charitie concluded within these bounds:  
for we our selues (who now for many yeeres, haue borne*

D

*the*

the waight of the day, and heat) liberally professe, that wee haue had much ease and consolation out of their Fountaines, in our necessitie. If your amplitude knew, how much money these Fathers haue spent of their owne patrimonies (for most little things those are, which come vnto them by almes) in such and other offices of godlynesse; and how promptly they alwaies run to refresh the Saints that are kept in prison, & others inwrapped and oppressed with diuers difficulties of thinges, and times: I doubt not but the same would presently restraine the unbridled boldnes of these men, who being tossed with the pricks of enuie, haue diminished any thing from the estimation and charitie of the Fathers.

P.

*Quisemel verecundia fines.* Hee that once exceedeth the limits of modestie, will easily grow to be impudent. I would I were in debt of a Crowne, as poore a man as I am, (M. Blackwell) that you would tell me truly, whether you shewed not this Letter to Fa. Garnet, before it was sent to Rome. I doe verily suppose, that he had first the perusing of it: & that thereupon the good Prouinciall did stroake your wise head for your paines, you haue set them out so gloriously. If the Iesuits had not this pollicie, to procure by their sleights, certain woodcocks from amongst our selues, that bee secular Priests, to extoll and magnifie them in this manner; that so by our credits their most intollerable insolencies, & Machiauelian fetches, might bee the better cloaked; it had not been possible in  
mine

mine opinion, that their reputation should haue continued so long. But touching their charitie. To be liberall of another mans purse is no great matter, you know *M. Blackwell*: marrie to be so exceeding bountifull, as to sell their owne patrimonies for our releefe, that are captiues, & in bonds for the Catholike faith, I must needs admire it, and if there be any such, adore them with you. I know what Iesuits of any name haue been yet in England, and I am much deceiued, if you can tell me of any one that had any great patrimonie left him. Such a matter must needs haue been notorious. It was not your great Master *Fa. M. Parsons*, as I suppose; how say you was it? If not he, who then? Let the man bee knowne, that Gods name may bee thereby glorified. Those great works would not bee concealed. I haue heard indeed of a certaine verie admirable excercise, which the Iesuits haue, to coulsen young Gentlemen, and get from them that which their friends haue left them, & I could name the parties; but you meane not them, *M. Blackwell*, doe you? Surely except you haue the parties names on your fingers ends, you were much to blame to write thus to the Cardinall. Or otherwise *M. Garnet* of likelihood told you such a tale, & you verie wisely beleeued him. But that will not serue the turne; for you pretend to write the matter vpon your owne knowledge, and professe, that you your selfe haue receiued much ease, & consolation out of their fountaines; and that many other Saints in prison, haue been refreshed by them. It was surely well done of them. I, and some others, could say somewhat for the secular Priests that haue ben long in prison, now here, now there; and yet I do

here avow it vnto you, M. Blackwell, in the word of a priest, that I neuer heard of, or receiued any one penny, of any Iesuits patrimonie vnder that name, or as giuen out of a Iesuits owne purse, to me, or any other, for ought I know, or can remember: and (I thank god) I haue not hitherto forgotten in my praiers, my good benefactors. I, and others with me, haue oftentimes felt some want in prison, and were assuredly verie vnfortunate, *Sit tam prompte, ad sanctos refocillandos in carcere delentos occurrerint*, if they were euer so readie to helpe vs (as these your words import) that they neuer came by our dores. Out of question, if the Iesuits haue been so liberall, as you informed the Cardinall, you that were abroad still in the sunne-shine, deuoured it all; we that were in the shadow of prisons receiued nothing.

But in good sooth, M. Blackwel, to commune a word or two with you, as concerning the great burthen of the day, and heat you speak of; What hath your burthen beene, that you should thus brag of it? About 20 yeeres since, to my remembrance, you were imprisoned in London: but your brother, being the Bishop of Londons Register, by fauor procured your release verie shortly after. Since which time, the greatest heat that (for ought I know) you haue endured, hath ben by the Sunne in the heat of Summer, in troubling your walkings; and by the fire in winter, when you sat too neer it; or by your soft bed, when you had too many cloaths vpon you: For many Priests that way (M. Blackwell) haue not had your good fortune: such hath been the liberalitie of a right good Gentlewoman towards you. I write not this to diminish their merits,  
who



who haue had their measure of afflictions heaped vp  
vpon them, though they haue escaped imprison-  
ment: but of all that number, none haue had lesse  
cause (as I thinke) to complaine, than your selfe. And  
therefore if you that had no greater need, did draw  
from the Iesuits Fountains such store of comfort:  
you did poorer men great injurie, and it was surely *Be-  
neficium male collocatum*: Almes euill bestowed. But  
all you write hereof, are meer fictions, and shamelesse  
vntruths, such as few men but your selfe in England,  
would haue presumed to haue vttered, much lesse to  
haue written to Rome: where many wise men could  
easily discerne your folly, or rather dishonestie, or at  
the least could not bee long deceiued by you. Wee  
know you are a man, that if you bee clapped on the  
backe, and encouraged, you dare write any thing; but  
otherwise a checke doth daunt, and deject you. We  
doe therefore bethrew the Iesuits, that haue put this  
lying spirit and this audaciousnesse into you.

Marrie, I doe much marvaile, that you should bee  
so grossely bewitched by them, as not to spare the Ca-  
tholikes generally throughout England, and involve  
them also within the compasse of your childish ca-  
lumniations. It might haue been sufficient for you  
(*M. Blackwell*) to haue defamed vs, and magnified the  
Iesuits at your pleasure, though you had not pinched  
at them. Alas, if they forsake vs, what shall we doe?  
It seemeth, that the Iesuits with their owne patrimo-  
nies will be good vnto you, but what will become of  
vs? Wee must sticke to the lay Catholikes, and relie  
vpon their pitifull compassion of our necessities, or  
else we must perish. After you haue amplified the Ie-  
suits

suits liberalitie in receiuing of Priests from beyond the seas; in feeding, cloathing, horsing, and placing them; and therevpon doe further adde, how they relieue all sorts of distressed poore Catholikes, both in prison, and out of prison: you doe by the way in a short parenthesis, prevent this obiection, which might haue been made to the no small blemishing of your ridiculous commendation of their said supposed liberalitie. For simple men might haue said, or thought, that by the exceeding bountie of the laie Catholikes, there were daillie supplies of money for such godlie vses, and that all the Iesuits commendation is, or can bee, that they deale faithfully in the distributing of it without anie partialitie, but as euerie mans necessitie doth require. All this you wisely foresaw, and therefore you prepared an answer readie to meet with any such ignorant men of the affaires in England, and with their dull conceits, that should so much as dreame of anie such matter. Tush it is a toy. *Nam minima sunt, quæ ex eleemosynis illis obueniunt.* for they are scarce mites, that by almes doth come to their hands: it is their owne patrimonies which they imploy to these good purposes. It is verie well saide of you (good Master *Blackwell*) and like a tall champion. And yet shall I be a little bold with you? I knew one Catholike, that delivered to the Iesuits for such vses as is before expressed, 2200 pounds at the least, at one time; set me such another Iesuit by him, gentle Master *Blackwell*. There bee of our companie (as I heare) that would proceed in this course with you, to the value of ten thousand pounds almost, within few yeeres, which the godlie Catholikes haue delivered



vnto them. And could you answere them, summe with summe, man with man, a Iesuit for a Catholike, to so great a rate? It is wel known, that not long since, the Iesuits sent for Flanders 2200 pounds, which argueth, that if you say trulie, that they are but mites which they receiue of the laytie here; & that besides all their said gifts in England, they are able to send so round a summe into Flanders; their patrimonies thus imploied, were exceeding great. I praie you Sir, in what Countries lay they? But you are so hard harted, as I maie aske you what I will, for you will be sure to answere me nothing. These grosse lies serued in Rome for the time, and that was all that your Abettors expected: leauing you in the briers (poore fellow) to scamble out as you can.

B.

*Enuie is the companion of ver tue: but as smoake, so shee prenaileth indeede in the beginning, and by and by vanisbeth, the things being lightened, wherby she was enuied. Therefore I am led into great hope, that it will come to passe, that the beames of your amplitude, will most willingly dissipate (by the truth of things now opened) those clouds which malitious men haue cast vpon the shining brightnes of our Countrey. In explicating of these our iniuries, these my silty letters haue proceeded further thā I had determined, but not more sharply than I ought. I am made vnwise, but they that are accusers of their brethren haue compelled me, for we should rather haue been commended of them: but we goe not a birding for humane praise, he shall*

shall bee allowed whom God shall commend. That  
which resteth is, we submit with the greatest hu-  
militie of mind that we can, the defence of our cause,  
against all assaults of men that thinke not well of vs,  
to your protection: hoping that your amplitude will  
foresee, that the licence of slanderers, may not so freely  
run vp and downe unpunished, as hether to it hath  
done; to our ignominie, the offence of good men, & the  
losse of the Catholike faith; whose immouable strength  
(that I may use S. Cyprians words) hath hether to  
remained by Gods grace amongst vs, and her stable  
and vnshaken vertue against all the incursions of  
barking floods against it. God preserue your ampli-  
tude most long in safetie and health. At London  
the tenth of Ianuarie, 1596.

The most humble seruant of your  
most illustrious Lordship,

George Blackwell.

P.

*Vanitas vanitatum, & omnia vanitas.* You are  
in great hope (you say) that by this your relation, the  
Cardinall will rest satisfied, as well concerning the  
deserts of the Iesuits, as also the aforesaid injurious  
reports, made by some against them. Why (Maister  
Blackwell) who were you then, that you should once  
imagine, that your letter should bee of such credite  
with his excellencie? If you had then been aduau-  
ced to the Archpriestdome, such a conceit had beene  
more

more tollerable. Shall wee thinke so basely of the Cardinals in Rome, as that they will be led this way, and that way, vpon euerie simple priests letter? It is certainly a verie shallow imagination, or rather (if you were a man of any substance) verie injurious and scandalous. Hope, you know (Maister Blackwell) is fed with promises: Either then you had no such hope, as you write of, or a vaine hope, or els you were told of some promise, that the Cardinals mind was so vnderstood alreadie, that whatsoeuer you should write vnto him in commendation of the Iesuits, hee would belecue you. But that which followeth, passeth all the rest. Consider with me, I pray you, how discreetly you allude to the Apostles words. S. Paule 2. Cor. 12. after his painefull preaching amongst the Corinthians, was in his absence greatly deptraued by certaine false Prophets, who blaming him and his doctrine in sundrie points, hee justifieth both, and thought it conuenient (in respect principally of the weaker sort in that citie) to enter into a discourse concerning some mercies of God, bestowed vpon him for their good. I know a man (saith he) that was taken vp into the third heauen, and into paradise, and heard secret words; which are not lawfull to bee vttered: and thereupon, after some other speeches, hee commeth to these words, *Factus sum insipiens, vos me coegistis, ego enim a vobis debui commendari*. And now lets see (Maister Blackwell) how substantially you knit your matters together, that so you might bee countenanced a little with the Apostles words. I am become vnwise, say you: and indeed (to take away your allusion) they are the truest words in all your

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letter.

letter. But you should rather haue said, I am become  
a mad man, or a dishonest man, or a man bewitched  
by the Iesuits: and not to excuse your bad dealing, to  
grossely, to haue abused the Apostles words. When  
Saint *Paule* vsed that speech, he did not taxe the spi-  
rit of God (which was the authour of them) but a  
little reproveth thereby the weakenesse of some, who  
by his former speeches hee foresaw might deeme a-  
misse of him. Now it might be demaunded, whether  
you (Maister *Blackwell*) ascribed the like weakenesse  
to the Cardinall, as suspecting that hee might by  
your letter think you not the wisest man in the world,  
whereas all that you haue said, did proceed from the  
Holy-ghost: which were a great imputation, and to  
the Cardinals discredite. And yet if you did not wil-  
fully or foolishly abuse the Apostles words, you could  
haue no other apt meaning. *Sed illi me coegerunt:*  
But they compelled me. Who (Maister *Blackwell*)  
dealt so roughly with you? Speake the truth man,  
Was it not Master *Garnet* that vrged you to write this  
letter? or did some other Iesuit in his name, or by  
his procurement, so greatly misuse you? If you mean  
that some of vs (the secular Priests) had so written  
of the Iesuits; wee confesse it (as I haue said before)  
we did so, and that most truly. But then you doe vs  
great injurie to say, that we compelled you. For wee  
haue beene euer so farre from vrging you to com-  
mend the Iesuits, as in truth, now that you haue  
done it so eagerly, we condemne you for it, as hauing  
lent your penne all the while to Sathan, who is the  
authour of all those glauering vntruths, wherewith  
you meant to haue adorned them. But who they  
were

were that compelled you, it is a point wee care not for, and therefore wee will omit it. Onely giue vs leaue to conjecture how it came to passe, that you amongst all the secular Priests in England, should be compelled to take this office vpon you. There was nothing laid to your charge (for ought wee know) that might haue drawne you vnto it. You were not then (in our opinions) a man worth the whistling, and a little otherwise regarded of, than as of an ordinarie priest amongst vs. Besides, you write nothing in your owne defence, as of your being in any supercoelestiall places, or of any such your diuine illuminations, wherewith your wise friend hath told you (in his Metaphisycall Treatise of his *Three farewells*) that the Iesuits are so fully replenished. Againe, you were not then our Apostle, nor any mans else; the paines you haue taken for twentie yeares, hath been cheefely with a Gentlewoman or two, which cannot demerit the name of an Apostle. But peradventure we haue found you. In turning ouer a chapter or two of Saint Paule, to find some vaile to couer your folly with, you did out of doubt, light on that place where hee saith, That the care of the whole Church did lie vpon his shoulders: *Instantia mea quotidiana, sollicitudo omnium ecclesiarum*: and so you tooke vpon you (as a most principall person, that stood in the gap against our enemies) to commend the Iesuits, even for conscience sake. If still we misse your intent, then tell it vs plainly, to ease vs of further trouble, for we will haue it out before we leaue you. Why should you bee compelled to this lying course, more than any other? Did either Co-

net, or any for him, promise you for your paines the  
the place, that now you haue attained vnto? Well, to  
trouble you (good man) with no more questions at  
this time. Out of doubt the Iesuits finding you a fit  
man for their purpose, did put courage and spirit in-  
to you, assuring you, that they would by their priuate  
Letters to the Cardinall, so magnifie and extoll you,  
as that you should be iudged in Rome, the onelic wor-  
thie Priest in England to be had in principall estima-  
tion. And it stood them vpon at that time so to doe,  
for their credits then were greatly cracked, except  
they had gotten some singuler person of name,  
to haue written in their behalfe: such a man as they  
made the Cardinall to belecue that you were. Where-  
vpon it pleased your Mastership to write to the Car-  
dinall, in so stately a manner, and with so high a stile:  
*There are as I heare: I hope by my relation: Factus sum*  
*insipiens sed illi me coegerunt:* and most grauely: *Nos*  
*debuimus ab illis commendari.* We ought to haue been  
commended by them. Indeed Saint Paule deserued  
singular commendations; therefore you M. Black-  
well? He was compelled to speake for himselfe; ther-  
fore you for the Iesuits? The Apostle excused by  
those words, *Factus sum insipiens*, the commending  
of himselfe, and the mercies of God towards him: but  
you by the same, the length of your lying and foolish  
Letter? And yet you shall not loose all by your Apo-  
stolicall allusions: for I will giue you this commenda-  
tion, and doe thinke indeed that you haue deserued it.  
If your wisdom and pollicie were answerable to  
your pride, boldnesse, and lying; you were in mine  
opinion a verie fit man to be an ordinarie English Ie-  
suit.



suit. For the rest of your Letter, when I find you har-  
ping still vpon one false string, *Non bene de nobis sen-  
tientium*: Not thinking well of vs: we submit our selues:  
the defence of our cause: *Ad nostram ignonimiam*: To  
our dishonour. Were I a man of a collicricke or a quea-  
sie stomacke, had I not just cause to crie out, as it is in  
the proverbe, *Date mihi peluim*? We haue a saying in  
England, that when men speak to no purpose, at Ran-  
don, and besids the matter, they talke *ad Ephesios*. But  
I cannot say so of your Letter, (Master Blackwell) you  
had counsell inough, (I doubt not) to prosecute your  
instructions, which were to abuse our names that  
were secular Priests, for the Iesuits aduantage, and our  
owne disgrace: as though we had spoken by your spi-  
rit, (according to that which here you haue written)  
these intollerable falshoods, which in our hearts wee  
abhorre. And therefore although I will not say, you  
write *ad Ephesios*, yet I may justly call your Letter, *lit-  
teras Ephesias*, Ephesian Letters; that is, a scroll of jug-  
ling, and incantations, a packe or fardell of fictions  
and vntruths. I told you in the beginning (Master  
Blackwell) that I would not know you in the answe-  
ring of your Letter, as now you are aduanced, and  
frankely rewarded for your writing of it: but deale on-  
ly, not with the *Latinus Georgius*, but with my old  
companion, plaine Master George (according to the  
scottish phrase) and with those bad humours that  
reigned then in you. Since that time it may be, that  
you are changed, and are become another man:  
*Honores mutant mores, sed raro tamen in meliores.*  
And so I commit you to God, desiring his di-



vine Maiestie, from the bottome of my heart,  
that hee will pardon your course thus begun,  
and still continued by you, amongst vs  
poore Priests, and other Catho-  
likes, our Consorts in  
England.  
(:)

Your ancient acquaintance and  
louing Friend,

*Andreas Philalethes.*

*FINIS.*



art,

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